Rough Field Notes

82

B19-0054/011 (63)

1600

Laundry
steam
Hot
Complete

1601

1) I capt

2) No. He ~~asks who~~ goes to a friend & says "I want to sell my copper"; the latter ~~asks~~ agrees ~~how much he will pay for it~~. To buy it, but neither does not know until the time of the ceremony how much he will receive. (6)

3) All the tyi are witnesses of this. S is excited, but I believe that the amount is twice the original. A friend is always very willing to provide the cash, because he knows he will gain on the transaction.

4) Formerly always thrown into fire, & nearly always first bent or broken. Another tyi picks it out of the fire & gives it to a (5) #20 man, from whom it will be later bought by a tyi for a. #20

5) This tyi in turn will sell it to another for e.g. #40, & so it rises ~~from #100 to #100~~ until it becomes a little heavy, e.g. from #100 to #200. As soon as copper is kept by its tyi owner for the purpose for which it was intended, i.e. to provide bones for the dead. Everybody knows how much money is stored in the copper which is being offered to the dead.

6) But the amount is always more than the price last received of the copper.

~~Before~~ In the old days the return of the spirit was always at a kiln now it is bust up, it may take place at any busint business or otherwise.

~~Before~~ At the time of death when the eagle comes to get S (whose F's original story is lost), Reuben as heir of his distributes presents to all, but no money. Then on the occasion of the kiln ~~when~~ the spirit returns as an eagle, he stands up with a copper which he offers to sell. Previously he had gone around to all the tyees to find who would buy ② Some Charlie buys for $75. After the eagle has gone Reuben hastily wants a copper, "to make bone (to cap) for the spirit" ① & Some Charlie lends it back, Reuben promising ③ to pay $150 for it on some future occasion ⑤ Reuben may either throw it on the fire ④ or give it away to some poor man from whom it is bought by a tyee & its price mounts up from hand to hand as it is bought, but never by its original owner.

⑦ The time varies, if ~~for~~ Charlie needs the money for kiln or busint business it is up to Reuben to ~~look after~~ return it, otherwise his name would go down in the world.

1604

Sometimes, if nobody rescues the copper from the fire, it is hauled up over the dead man's grave. The pictures of coppers on totem-poles represent coppers he has given at potlatches. On no occasion

1605

1906

~~4.~~ A little food, of best kind is put in a box with a boy or girl for food in the next world. If whek or other food plant should grow up of its own free will, it is not touched it is food for the dead. 4 days after the dead has been buried a fire is put on his grave and all his belongings are put there they go to the dead, bokluns, who use them down below.

~~If bats or kinsbucks or other people should come they throw presents on the fire for use of the dead.~~ If a person die during the winter he is buried with snow & there is no crying around the grave, no outbursts are present & hes & songs are sung with the drum as accompaniment. Snow White bear apples are often planted near a grave for food for the dead. Any food plant growing on the grave comes from the dead & the are afraid to eat it. The fruit of the trees planted goes to the dead as it falls hence is not touched. At first food is put in the fire, door side, as food for the dead it goes down below. S. does not think any food

1607 HERACLEUM LANATUM (MICHX.) whek

4 p. clap medicines all mixed

ss tz bwa bush alp = SYMPHORICARPUS RACEMOSA (MICHX.)

(1) sends bio another man

One time a young girl was always crying & her household were angry at her. Her father said, "let us all go away & shut our doors." This was done & only the girl was left by the fire. Then the Snake came, putting its face to a knot. "Come, to eat tamale please at your house." Then S blew on the knot & it enlarged, so that the girl could go out. Outside the girl was stuffed into her basket, & she knew it was a S. She yelled & all heard but failed to listen her, but failed. The S bit her away to where there was his house, a cave in the side of a deep canyon in the mountain, to the entrance of which they passed on a log. Inside the girl saw an old woman, who was tied to the ground, with roots. The old woman told her how she had been captured by the S, & had lost her power through eating his food & warned her not to do so, giving her instead a small bag into which she was to conceal his food. The snake & children, wolves, were out hunting goats. That evening the S gave her food which she hid. Next morning the S went out, saying she was headed for the girl's mother. The woman told the girl to get a pair of gloves (1), which formerly were made of bark, though hers were different, & when the S returned to open these on his face. As he removed the gloves, down [illegible] Gone. In vain the S begged her to stop, & the woman

1629

① of waste

② The ability to do a thing once is not to be used. Had she been able to do so always - she would have been so, this was just a special thing for the minute, given to her by the old woman.

insisted on her continuing, & after a bit she fell down dead. Then the old ♀ took a box of ①, & lamata hair, & said, "Please lengthen, please lengthen." & she did so. She began to roll & in time a long rope was formed. First she tied the cord round the woman's chest, & as it lengthened so she lowered it down the girl. The latter was instructed to cut off the ♀'s breasts & throw them into the river. This she did & the old ♀ boiled her up & breasts. Cooked she was told to cook quickly & when done supply some to the wolf brothers. Old ♀ said, "Give your new sister yours & she first give to her brother." The first wolf ate some food, & liked tasty. She ate & then the other ate of it & soon died. Little girl threw their bodies down the chasm. Then the old woman sent her home, telling & filling her a box with dried lamata, into which small box went simply big meat. She was able to carry this easily ②. Also she took an end of the ① rope, which the old damsel told made to go out as she went. The girl carried this with her, & when near home tied it to a stick. It did not break. There was great rejoicing at her home. Soon everybody went to rescue the old woman, whom long ago had been smuggled, & to get the meat. They dug very far down, but could not unearth her. Finally cut Ulus & she died. It is believed that the dead woman became a

1631